Okuda, Minoji also on this tape

3 interviews - also reels 85 and 118

Project I.D. No. 14

NAME: Takizawa, Osuke DATE OF BIRTH: 1886 PLACE OF BIRTH: Nagana
Age: 84 Sex: M Marital Status: M Education: High School

PRE-WAR: Arrived in Victoria, Canada on April 18, 1906. U.S. in 1907.
Date of arrival in U.S.: 1907 Age: 20 M.S. S Port of entry: San Fran.
Occupation/s: 1. Farmer 2. Business 3.
Place of residence: 1. Jersey Island, Ca. 2. Oakland, Ca. 3. Canada before coming to U.S.
Religious affiliation: Christian Church
Community organizations/activities:

EVACUATION:
Name of assembly center: Tanforan
Name of relocation center: Topaz, Utah
Dispensation of property: Church Names of bank/s:
Jobs held in camp: 1. Bank Teller 2. Post Office Worker
Jobs held outside of camp:
Left camp to go to: Minneapolis, Minnesota (August 15, 1945).

POST-WAR:
Date returned to West Coast: 1951
Address/es: 1. Minneapolis, Minnesota 2. Oakland, Ca.
3. Sacramento, California
Religious affiliation:
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Heihachiro Takarabe Date 4/7/70 Place: Sacramento, Ca.
translates ogata

#14.

Mr. and Mrs. Takizawa's Interview

Q: Reverend Heihachiro Takarabe

A: Mr. Takizawa

A': Mrs. Takizawa

Q: Will you start with what you have?

A: Shall I? If it's trifling, will you stop me?

Q: That's all right.

A: Feel free to do so.

Q: Yes.

A: I came here.....I arrived at the port of Seattle on the 15th of April, 1906. It was the day the big earthquake occurred in San Francisco. I intended to come to California. I was told that I'd be in trouble if I came to California in the midst of the chaos in San Francisco and that I should remain there. I remained in Seattle for a while. I worked for a railroad company for one year. Intending to go to San Francisco, I entered California one year later. I began to farm. Having farmed for fifteen or sixteen years, I joined the public relations department of the Nichibei Times. I married in 1919. I was thirty-three and my wife was twenty-eight. Intending to have a business, I joined a company and worked as a salesman. Later on, I was promoted to sales manager. The war between the United States and Japan began, and I led a camp life for three years. I moved to the Topaz camp in 1942. There was a temporary bank established among the Japanese people in Topaz. I worked as a bank teller. After the war was over, on the 15th of August, 1945, I moved to Minneapolis in Minnesota. The headquarters of the Seiko-kai planned it so that quite a few people left the camp as migrants or something. Having lived in Minneapolis for six or seven years, I

returned to California. Throughout the seven years I'd lived in Minneapolis, I worked for a company manufacturing picture frames. I came back to Oakland in 1951. Being retired, I helped the Oakland Japanese Methodist church until 1968. After having done so for seventeen years, I came here to Sacremento. I am leading a retired life. I'll state the outstanding events that occurred during my sixty-nine years' stay in the United States. My purpose in entering the United States was to investigate the demand for raw silk. Producing raw silk was a prosperous business in my native place. It was the "life" for Nagano-prefecture. Therefore, I came to the United States to find out how raw silk exported to the United States would be used. Not being able to speak English and not having enough experience, I couldn't investigate as much as I wanted to. As I've told you before, I entered farming. The Japanese community around the time I came, in 1906, consisted mainly of youn men. There were few women. Naturally there were no children among the Japanese people. I didn't see any Japanese children for three years. Few women were there. Since there were only a few women among a lot of men, indecent things occurred frequently. Want ads were seen quite often in the Japanese newspaper at that time. Since women were scarce, men with ill-motives often seduced women. Having been seduced, some married women ran away from their husbands. Husbands placed want ads to describe their wives' features, offering a certain reward for a capture. Such ads

were seen frequently at that time. People asid, "Here it comes again!" Such incidents increased. In the meantime, the female population increased. Couples came from Japan. Parents, who had come here leaving their daughters in Japan, called them here. The female population among the Japanese people increased. The number of women who ran away from their husbands decreased. In the beginning, the obscenity between men and women was worse than in other communities. In those days, I was working at a camp in the countryside. A female cook's arrival was sensationalized. The workers in the neighboring camp, located a few miles away, went back home after work. After dinner they came to our camp, pretending that they wanted to take a bath, to see the woman. They asked us, "We'd like to have a bath tonight." They'd come to see the female cook. A marriage was rare at that time. A wedding was rare enough to be a news item. Weddings took place here and there around 1920. Men felt desperate because women were scarece. Year by year the problem gradually came to an end. During the sixty-nine years,....the sixty-ninth year this year.....the main events were our marriage and moving to the camp in 1942 because of the war between the United States and Japan. These were the main events. During my stay in the United States, one of my greatest failures was that I didn't study English. Not knowing English in the United States is as bad as being blind and deaf. I don't understand whatever I see or hear; therfore, I don't find any enjoyment in it.

I regret that half of my joy in life was spoiled because I didn't learn English. That was the biggest failure, I feel. It is true that I didn't imagine I'd stay in the United States for sixty-nine years. Intending to return to Japan after saving some money, I didn't feel it necessary to study English. That was the cause of my failure. The best thing that's happened during my life in America is that I've become a Christian. By the Lord's guidance.....though there are various opinions.....Because I've become a Christian, I've been given comparatively good health at the age of eighty-nine. I believe it is from Christian guidance. The school I attended in Japan prohibited smoking and drinking, as a school regulation, even if you were an eighteen or nineteen year-old student. I couldn't smoke while I was in junior high school. Then, after having lived in the United States, I copied the people who had been here before me, and I smoked. In the meantime, I felt a headache in the morning and had a rough mouth. I read in newspapers and magazines that smoking was harmful and causes cancer. I tried to quit smoking, but I couldn't do it easily. I suffered a lot. Before paople I proclaimed, "I'll quit smoking." I had tabacco leaves to roll with paper in those days. I took tabacco out of my pocket, saying in front of people, "Listen, everybody, I'll quit smoking from today." A few hours later, I said to myself, "Oh, boy.....I want to smoke. What a foolish thing I have done!" I repeated the same thing over and over. Being embarrassed, I smoked in

the bathroom. I struggled that much. After I became a Christian, I realized that I couldn't do it on my own strength. I couldn't fight a smoking battle without the Lord. I prayed to the Lord ardently, "Please, do give me strength. My greatest concern now is to stop smoking." I prayed hard. I'm not sure if my prayers were answered, but I quit smoking after three years. Ever since I quit smoking, I neither have a headache nor a rough mouth. I greatly appreciate it. I said to myself, "If I had been smoking since the age of twenty-six till the present, how much would it have harmed my health or how much money would I have wasted?" There was a Mr. Asamatsu in Alameda. He also quit smoking after he became a Christian. He figured out that he would have wasted about 2,000 dollars for cigarettes over a ten-year period. Then, he stopped. He thought 2,000 dollars would go up in smoke unless he quit smoking. He could save money, for he received faith. The Alameda Church was facing a problem related to new construction. He decided to offer money to the Lord at church. He donated one thousand dollars, which was one half of the money he could have wasted if he had smoked, for the construction. I recalled the story and said to myself, "Mr. Asamatsu saved more than 2,000 dollars of wasteful smoking expenses. If I had done so, I could have saved a few thousand dollars so far. It's a quite sum of money. I don't drink. (The money can't be calculated), but if I drank at a cafe or somewhere,

I could waste a lot of money." I could stay in good health because of my faith. Thinking about it, I feel the best thing that's happened to me in the United States is that I became a Christian. The facts that my health was saved, that I quit smoking and drinking and that I saved the expenses .....all is due to my Christian faith. Though some people think it silly, I really believe this. One thing that makes me feel great about having become a Christian is.....When I got into the Topaz camp after the war started, I met Reverend Kawashima. He visited the hospital in the Topaz camp. Then, Reverend Kawashima asked me, "I'll have a visitation today. Won't you come with me?" I said, "Reverend, I'll go with you," and visited the hospital. Getting into the hospital, I saw two persons in bed in a dark room. One of them said, "Reverend Kawashima, if I hadn't had drunk sake, I wouldn't have had to suffer this much. Being in the United States by myself, I was so lonely that I drank sake indiscriminately. Thinking back, I fell I really made a mistake." He was regretful. The person lying next to him said, "I really fooled around." I guess he meant women. He said he had fooled around and had a bad disease then. Having reached the age of maturity, he regretted having fooled around. I heard him saying this to Reverend Kawashima almost with tears. At that time I felt grateful for my own life. Another thing I felt grateful about was that.....Reverend Nishimura, who is in Los Angeles at present, was with the Berkeley Free

Methodist Church. He asked me, "Mr. Takizawa, I'm going to the San Clemente Prison. Will you come with me?" I had heard of the San Clemente Prison, but I had never seen it before. Intending to take a look at it, I said, "Reverend, I will go with you." I accompanied him. In those days, Reverend often visited one Japanese criminal, who'd committed a capital offense, to preach the gospel. The criminal had murdered somebody on the spur of the moment. It was discovered. The way he had committed a murder was terrible or something. At any rate, the death sentence was passed. Reverend Nishimura visited him often in order to let him repent of his sin. I accompanied him. I said to myself, "Even I would be in the same hole as he if I had a criminal mind. I'm free of it because of my Christian faith. When I experienced and saw various things.....when I quit tabacco, sake and other things of luxury, I felt happy to be saved by Christianity. That feeling can't be altered by anything else. What was the other thing?

Q: What else did you do in San Clemente?

A: In San Clemente, I was just accompanying Reverend Nishimura, because I was a layman. When we entered, a guard unlocked an iron door. There was another iron door after that. Opening the third door.....Being a capital offense criminal, he was all by himself. I was allowed to go to the entrance, but I wasn't allowed to get inside. Only Reverend Nishimura could go in. Reverend Nishimura taught and preached about

various things. He talked for about one hour. I waited outside. We came out together.

Q: You went up to the doorway, didn't you?

A: Yes, up to the doorway. Seeing the first door which the guard opens, almost everybody feels overwhelmed. The next one was like that, too. There were three. It was very strict. When we got to the cell, the guard opened it. Only Reverend Nishimura went in. The guard closed the door again.

Q: Was he Japanese?

A: Japanese.

Q: What kind of man was he?

A: I'm not sure if I should mention this.....

Q: That's all right.

A: He was working on a strawberry farm. He went to work for a boss who was producing strawberries. He raped (keso) the boss' wife. He killed the wife maliciously, or he killed the husband.....He killed the wife. Because of that, he was arrested and was given a capital sentence.

Q: Did he kill the boss? Or did he killed the wife?

A: The worker attacked the wife and killed either the boss or the wife.

Q: What do you mean by "keso?"

A: The man?

Q: What is "keso?"

A: In those days, a lot of people moved in from Hawaii. There were some people such as myself who came from Japan by means

of a passport with a certain entry purpose. There were various types. He came from Hawaii. I don't know what kind of person he was. It was such an incident as concerns a capital offender.

Q: I see. Did he seem regretful? Or he.....

A: Not being able to get in, I couldn't see him.

Q: You couldn't see him?

A: No. The reason why I can't speak English.....That means I'm regretful.....Coming back from Minneapolis to Oakland after the war, I was helping the church. The church was running a Japanese language school. Since no teachers were available, I became a teacher. I told the students it had been my experience that the world had become smaller because of the invention of the airplane. The country next to you became closer. For example, being 4,000 miles apart, Japan and the United States were distant countries. However, you can go to Japan within several hours now. The children of Japanese Americans, who are United States citizens, should know English. At the same time, if you learn Japanese, you will find it convenient. I said to the children all the time, "You watch a cowboy movie on TV, don't you? Which is stronger, a cowboy with one gun or with two guns? The one with two guns always wins, doesn't he? Language is the same. A person with two languages is better than a person with one language." I remember that. Telling that to the children, I had fully realized this myself. As I don't know English, I

feel as if my life were cut in half. I remember I told the children, hoping that they would learn. I recall three big dangerous incidents during my sixty-nine years' stay in the United States. The reason I was in danger was that I worked recklessly. I wanted to go back to Japan as soon as I had saved money. One day of absence meant one day of delay in returning to Japan. I worked recklessly. At the age of twenty-five or -six, I was pretty healthy. My health was being spoiled gradually. I was a young bachelor without anybody around me. Nobody warned me that I looked tired or my facial color didn't look well. At last, I became so tired that I came down with typhoid fever. I was hospitalized in a Japanese hospital in San Francisco. The doctor there gave up on Takizawa. He put me in room #4 where a patient without hope for recovery was accommodated. The room was for single occupancy. A hopeless patient died there. Watching that, a room-mate could feel discouraged. That's why a hopeless patient was put in a cell. The way I found it out was.....I recovered gradually. At the time I was leaving the hospital, the assistant director of the hospital explained it to me, "Mr. Takizawa, I'd like to tell you the truth. The truth is that we thought your condition was fatal. That's why we put you in room #4." I was at the edge of death. This is one danger. Another one is that I was a horse caretaker on a ranch. I took the horse caretaker job, for the pay was a little better. I was in charge of twelve horses. Even on

Sunday mornings, I brushed them, gave them water and fed them with fodder. I was pretty busy even on Sundays. The horse caretaker's work was interesting. It's not just a human task, but it is a task involving power over horses. It was interesting. One Sunday, I released the horses on the ranch. The horses were happy when I released them. The horses were happy when I took off the bits and loosened them. While a horse was getting out of the barn excitedly, it kicked me right here.

Q: On your nose?

A: Yes, here. I was saved. If I had been one foot closer to it, I would have had my face broken. I still have a scarf here. My nose was cut. I was taken to a hospital immediately. The cut was small enough to heal. Though I was kicked by a horse, I was in good luck. Religiously speaking, I was protected by the Lord. I appreciated Him. I realized wholeheartedly how dangerous it could have been. The other incident was also dangerous. When I was employed by a farm company, I was paid by check. I couldn't cash the check on the island where I was working. Even if I had gone up to Stockton, I couldn't have the check cashed at a white bank. I went to San Francisco, where the Shokin Bank was. I said I was going to the bank to cash my check. Other workers said, "Cash mine, too." I took the checks for six or seven workers with me, and went to San Francisco. At the Shokin Bank, I was asked if I knew anybody who had a business in

San Frncisco. They said, "Not knowing you, we can't." I rushed to the uptown area. In those days, the Shokin Bank was located in the downtown area. I rushed to the uptown area. There was a company named the "Nichibei Shokai." The owner, Mr. Tatsuno, was from Nagano-prefecture. Mr. Tatsuno's son is working hard at the church in San Jose. I went to his father and said, "I went to the Shokin Bank and was told to get an endorsement from a Japanese businessman." Mr. Tatsuno endorsed the checks willingly. I could cash the checks. On the way to Mr. Tatsuno from the bank, I was waiting for a streetcar. Then, a big brick fell down. I glanced at a brick and looked up. Carpenters were constructing a three-storied building. In 1910.....After the big San Francisco earthquake in 1906, new buildings were being constructed on the site of the fire. The carpenters on the third floor threw down a brick toward me. Three of them, looking out through the window, were smiling. If I had been hit by the brick, I would have been killed. I ran away to the side-walk. I waited at a car stop two blocks away. There, I got on to go to Mr. Tatsuno's. If I had been hit, it would have been fatal then. These three, as I think back, were shuddering incidents. Moreover, I had done an unforgettable thing. Working in the countryside, I learned farming. Having worked on a sweet-potato farm and also on a bean farm, I felt I knew quite a lot about farming. At that time four men between the ages of twenty and thirty.....I and the young men discussed how to

produce potatoes. We leased a 65-acre piece of property to grow potatoes. At a glimpse, growing potatoes looks easy. On the contrary, it's awfully hard. You have to water potatoes all the time. But if you water them too much, potatoes don't acquire a round shape. Water cools the soil, and potatoes get a narrow shape like this. Potatoes must be round. Nobody buys potatoes that look like this. At the time I began, I thought potatoes would grow well as long as I watered them. "Let's water more." The four inexperienced young men, believing in watering, watered. When we dug them out, we found all of them shaped like this. We couldn't make money. Brokers took a look at the potatoes and left, saying that they would think about it. We four had worked for one year in vain. What we thought when we failed.....In those days, there was a Mr. Kinji Ushijima in Stockton who was called a potato profiteer. He struggled growing potatoes. A watering specialist.....At that time, our monthly wage after deduction for food was less than thirty or forty dollars. Mr. Ushijima hired an experienced watering specialist for seventy-five dollars. It was said that a sack of Mr. Ushijima's potatoes sold for twenty-five cents more than others'. Mr. Ushijima was great enough to become a potato profiteer. The "Shima potatoes" were famous even among whites. Potato brokers came to buy. They cut this part of the potato sacks, which had been packed by me, to see inside. Inexperienced brokers cut the upper part to see. Dishonest growers packed small potatoes

on the top. Then, they tied the sacks. Inexperienced brokers, cutting the upper part of the sacks, thought the potatoes were fine. Knowing that, Mr. Ushijima insisted on being honest and packing the same size of potatoes throughout. So, all of the brokers came to buy Mr. Ushijima's potatoes. Each sack was twenty-five cents higher. Mr. Ushijima's business was such a success. We thought we could do that, too. We began growing potatoes. We did, but we four people worked for a year in vain because of poor watering. I learned wholeheartedly from that experience, which was an extremely important lesson for men. Old people with experience are precious. Even if an old man cannot work, a young man should have access to his experience and work with the experience. I felt so from the bottom of my heart after I had worked for nothing.

Q: For the first time.....

A: At that time I learned we should never make light of school teachers, ministers, and other people who are called saints or lords. They, having made efforts, possess knowledge in various fields. I felt heartily that we shouldn't make light of them. I became close to seven friends after coming to the United States. We associated with one another. All of us were Christians. Two of the seven men were cousins. One of them was Reverend Imai of (Di...?).

Q: I know who he was.

A: Two cousins.....Three of the men had attended junior high

school together in Japan. Two distant relatives.....Two of them died in accidents. Five of them died because of illness. I'm the only survivor out of the seven. Being alive now whether I don't have very much money or what.....Six out of the seven are gone whereas I'm still alive, which I appreciate as the mercy of the Lord. Whenever I feel dissatisfied, I remember that I've been alive up to this age in spite of the others' deaths. I often look back on how fun it was during the days when the deceased were alive. It was really fun. How lonely I am now, being alone. If they were alive now, I would visit them in (?), Los Angeles or anywhere. I feel lonely. The older I become, the deeper human life seems to be. I didn't know about human life in my young days. How foolish and how inmature I feel I was then. Though I'm not learned, I feel this way or that way is what life is all about. I realized that unbelievers, who laugh at Christianity, are making fools of themselves. The depth of life, which I didn't know in my youth, is coming to me now. I appreciate it. That's about all.

Q: If it's all right with you, I'll take it with me.

A: One.....I'm working on it. Since I need two, I'm going to put in mine some day.

Q: I see.

A: I left one to Reverend Masuko. He said he'd like to use it.

Q: You said you had worked recklessly until you were attacked by typhoid. From what time in the morning did you start working?

What were you doing then?

A: Farming. On Sherman Island. Do you know?

Q: Yes, I do.

A: I was farming on that island. One of the seven was farming as a boss. I helped him.

Q: What kind of person was he?

A': Here's tea for you.

Q: Thank you.

A': You're welcome.

Q: Thank you.

A: My wife can't make anything else.

Q: No kidding? From what time in the morning did you start working?

A: From six to five.

Q: In the evening?

A: In the evening.

Q: What about at night?

A: I didn't work at night.

Q: What kind of food did you eat?

A: All of us being Issei, we ate Japanese food.

Q: Was normal food served?

A: Normal food. Talking about food, the camp owner collected (seven) dollars a month from everybody. One meal was about eight cents. The boss was in charge. He served rice and miso-soup. At the end of month, he said it cost seven dollars and fifty cents. Everybody said it was expensive. Fifty

cents more. If it cost seven dollars and fifty cents the previous month and it cost eight dollars the following month, everybody complained it was too expensive. The boss was in trouble over the way he managed the men. The boss didn't make any profit out of it. Some bosses made a profit from food money. Most of the honest bosses didn't have to appropriate the food money, for they were given a commission by the company. They managed accordingly. The boss tried to economize on food expenses as much as possible. Then, the workers complained that the food in the camp was poor. However, when he served higher priced, better food, they complained it cost too much. They were really hard to handle. Workers didn't work for a boss whose reputation was low. They didn't want to go to a certain camp.

Q: You overworked yourself. Was it piecework then?

A: No. It was daywork. Up until five o'clock.

Q: It was hard work, wasn't it?

A: As I told you, the food wasn't good. As everybody complained, the boss didn't spend too much money. Each one of them, though they didn't want to spend money, complained that the food was lousy. The workers were unreasonable. The workers, who were unbelievers, bought sake and drank it. There was a cat in the camp. They killed the cat with a gun and cooked it to eat. This incident doesn't have to be recorded, but..... The cook was taking care of the cat. The cooks were there as a couple. The cook's wife was taking care of the cat.

Three bachelor workers came to the camp. They killed the cat with a gun and cooked it to eat. They cooked it over a portable cooking stove. Finding this out, the cook rushed to the boss. He said, "Boss, they killed my cat and are eating it now." Even the boss couldn't punish them, because the cat wasn't the boss' but it was the cooks'. The boss didn't know what to do. The people, who did such things, were violent. The boss would have been knocked out if he had spoken up. There was a turmoil. The boss told me about the time when the cook had come in with tears. He said, "Those people did that." Such incidents ocurred. Being poorly fed ordinarily, they tried to eat something better.

A': I wonder how cat meat tastes. Since it's meat, it may be good?

Q: A cat's spirit might appear.

A: People who visited the town bought something for the camp workers as a souvenir. Otherwise, they spoke ill things of others such as, "That guy doesn't buy any souvenir even though he visits town." Moreover, they talked about how sexy the new cook was or complained that she served more food for somebody. They didn't have any other topics. They neither read magazines nor understood English. The Japanese community in those days was that shameful. It was an easy task to take away somebody's wife. Nisei and Sansei will be surprised to hear about the Japanese community in those days.

A': I wonder if I told you the other day. After coming here from

Japan, I read a Japanese newspaper.....

A: Is it recorded?

Q: That's all right.

A': I'm doubling it. It's probably recorded. That is what I was surprised about.

Q: What you read in the paper?

A': Yes. Are we supposed to be given the manuscript?

A: I talked about such a thing the other day. Will you kindly use this one?

Q: I'd like you to read that one. It's been done. It's not too bad. One thing you talked about was a doctor. That.....

A': Did you erase that?

Q: We erased that.

A': Oh, thank you.

Q: That wasn't too bad.

A: I wanted to erase it and use this one instead.

Q: You told me something new today.

A: You're so kind as to make me useful.

Q: New things.

A: If it were a speech given by a notable person, you could use it from various perspectives.

Q: That's all right. While you were in the camp, what did you eat? Rice and soup?

A: Miso-soup and cooked beans.

Q: The beans were soy beans, kidney beans and so on?

A: They were red beans.

A': "Sasagi."

Q: "Sasagi?"

A: People call them Mexican red beans in this country.

Q: Oh, yes. And, did they serve any fish?

A: What kind of fish did we eat? At that time we could catch a lot of carp free. We covered a basket and made a hole in the center. Putting barley, which is for horses, in there; we placed it on the bottom of the river. Then the carp came in to eat the barley. When we lifted up the basket the following morning, we found three or four carp of this size in it. The workers said, "Free....."

Q: Not tasty.

A: They said the free carp weren't tasty. They complained that they were given costless carp. I wonder what kind of fish we ate.

Q: Was there any meat served?

A: Meat was served very rarely. A dish of chopped meat cooked with some vegetables was served. Some camps served wine.

Q: Wine?

A: They bought a five-gallon bottle and put it in the corner in the kitchen. The coffee cups used in the camp were a little higher than this. They were this tall.

Q: It was something like a mug?

A: The white cup was to be used as a coffee cup. We drank tea out of it, too. Everybody.....

A': It's not done well.

A: The young people could take it limitlessly.

Q: Tastes good. I'll eat this.

A: Coming back, everybody washed their faces and came into the kitchen. People who like wine were allotted one cup each. The drinkers must have wanted to drink more. If those twenty or thirty people had drunk as much as they liked, it would have all been gone soon. The boss would have been at a loss. One cup was allotted to each. Some people didn't drink it at all, others wanted to drink more. It was like that. Speaking of rice, when I came here, cleaned rice..... Rice is grown here now, but in those days, rice was from Japan. The workers were critical, saying this rice was good or that rice was bad.

A': I didn't fix it well.

Q: It's well done. How long did you stay in Seattle?

A: When our boat arrived in Seattle, as I've told you, the great earthquake occurred in San Francisco. I was scared by people who told me that I might be killed if I went, because of martial law. So, I decided to remain there for a while. I was employed by the C.P.R. Railroad Company, and worked as a railroad worker. Railroad work in those days was.....

Q: In Seattle?

A: In Seattle. The interior of Seattle.....

Q: How many weeks?

A: I remained there for a year. San Francisco was settled

within one year. As my destination was here, I came here. I became a farmer, because I didn't have any special skills. Thinking back.....

A': He had never worked in Japan. Being convinced of the need to work hard, he must have done his best.

Q: What was railroad work like?

A: It was easy.

A': Was it?

A: There were about twenty railroad workers under one white foreman. The white foreman gave us directions. A Japanese foreman was under him. Having given orders to the (Japanese) boss, he went back by car. Nobody came from the company. Nobody came from the main office in Vancouver or Seattle. We were ordered by the foreman to walk along the rail and check on the ties within our thirty-mile territory. We worked during the time. The foreman took us out in the morning, gave us directions, and then went back. The Japanese worker, being responsible, took charge. Everybody took it easy.

A': Then, even if you had never worked in Japan.....

A: No experience was necessary.

A': It wasn't too good.

A: Even if you were a non-smoker, you were all right as long as you kept standing as if you were smoking. Taking out a sack from a pocket, we wrapped tabacco leaves in paper like this. I'll bet you don't know.

Q: I know. That is the kind you make yourself.

A: You use.....

Q: You make them yourself, licking them like this.

A': Reverend, how about some more?

Q: No, thank you. Really.

A': This isn't too sweet.

Q: I'll be big around here.

A': You're cautious.

A: If I knew you were going to use the previous one, I wouldn't have asked you again today.

Q: Almost everything you told me today was new.

A': What Takizawa is concerned about on the previous tape is that one shouldn't speak ill of the deceased even if he had done something wrong. Takizawa feels guilty. He and I argued. I am less conscientious. Since we really suffered, it's fine for us to speak the truth. He says even if it's the truth, he doesn't feel right, talking about the deceased. He may be right. Well, now that you've erased it.....

Q: I can erase it. Somebody is typing it now. When it comes back to me after being typed, I'll show it to you. I can change the people's names.

A': It'd better be erased.

Q: Everything should be erased?

A: Please erase all about that incident. The deceased can neither talk back to me or correct me if something is wrong.

Q: O.K.. I'll do that, then.

A: Then, will you erase it?

Q: Yes.

A: I regret that.

A': I talked too much.

A: I'm regretful. Please erase it.

Q: The Issei in old days.....You were called young, weren't you?

A: Yes, I was.

Q: You were called "young-san," weren't you?

A: Yes, "young-san." Both of the times when I was working at a camp and at a railroad company, we worked sweatingly outside. We felt thirsty after dinner. Some people drank sake. We felt thirsty even in bed. In the camp, the kitchen was located one place and the main living quarters were located another. We were sleeping there. Then, people called us, "Hey, young, go to the kitchen to get some water." We, being younger, went to the kitchen with a gallon jug to get some water. I was often called young.

Q: If I were you, I would have felt resentful and told them to get it by themselves. Couldn't you do that?

A': Because of the custom there, he had to obey them no matter what they ordered him to do.

Q: I see.

A: What?

A': Whatever they ordered.....

Q: Didn't you feel resentful being ordered to do such a thing by them?

A: The custom among the workers in the countrysike was like that.

It was just the same as that which says a second-year soldier was so superior to a first-year soldier in Japan. We said, "All right," to the superiors.

Q: The Issei who had come here earlier than those who came later were reckless, weren't they?

A: The Issei who came later?

Q: It seems to me that the people who came here later and the people who were called here were more mature. Weren't they?

A: The people who were called here.....

Q: As for the people who came here in the earlier days.....The Issei's life, when you arrived, was rough, wasn't it?

A: It was rough. The people, who were called here, had more education.

Q: Because of their deucation, were the young people more mature?

A: I think so. The people, who were called here, were violent in a way. In the relocation camp, they were violent concerning their loyalty to Japan.

A': To have been called here means that his parents, being here, called upon their children?

Q: That's right.

A': Having been separated, parents and children had difficulty in their relationship. Parents cared for their children. In most cases, children had an antipathy to their parents. I felt the majority had such feelings. Reverend Omi, who is in Los Angeles, was called upon. He said he struggled over the relationship between his parents and himself. Being involved

in such a struggle, he must have tended to think negatively. I assume the relationship between his parents and himself improved after he received Christianity. He said he had been suffering with it since he came here from Japan. That is in my mind even today. One lady, who is somebody's wife, has grandchildren now. Her parents left her in Japan. Her parents picked her up, and she came here. But the parent-child relationship didn't turn out well. She missed her parents so much that she dreamed of them at night. Even in the daytime, she missed her parents in the United States. However, once she was picked up, the relationship between her parents and herself didn't turn out very well. She struggled a great deal. She is a nice person. Having her own children, she understood her parents. When she was young, she was separated from her parents, and then she was reunited.

A: Would you like to have some more?

Q: No, thank you.

A': It was a tragedy. I often saw such cases. There was something worse. Between parents and their children who were called upon.....I'm not sure if I should tell you this. I'm worried.

Q: Don't worry.

A: Dirty stories will put all of the Japanese-Americans to shame.

Q: Reading the Bible, I find that even David did something awful, too.

A': Something good comes out of it.

Q: Yes, it does. So, never mind.

A': If you erase the previous tape, I'll tell you about this. What I was surprised with after coming here from Japan is..... the advertisement.....I told you about it the other day, for it's something I was really surprise with. Elopement. Do you know about elopement?

Q: Yes, I do.

A': The advertisements with a reward for missing women, who had run away, were placed in the newspaper every day. Advertisements with a reward. The reward was fifty dollars. The wage for white workers was about twenty-five dollars a month in those days. Though it's a small amount of money today, fifty dollars was quite a lot then.

Q: It was quite a sum of money.

A': The advertisements were endless. It was when I was at the age of late seventeen by the "kazoe doshi."

A: I've told the Reverend about that.

Q: That's all right.

A': I felt I'd come to an awful place. Though I came to my parents, I wanted to return to Japan for three years after that. I can never forget how shocked I was by reading those ads. I felt I'd come to an awful place. The Japanese community was dirty. I thought the Japanese people in the United States were terrible. I was really shocked. The advertisements disappeared gradually.

Q: Life in the Fresno area was severe, wasn't it? The weather

was awful. It was terribly hot. I've heard that a lot of people died.

A: I hear there are more graves in Fresno than in any other place. It is said that Fresno has the most graves, as you know. Pieceworkers picked grapes. Working at an average ranch, they were paid one dollar and fifty cents a day. Pieceworkers who earned five dollars or ten dollars couldn't get up the following morning. They worked so hard that they couldn't stand up. Being overworked, I've heard that more people died in that area than in any other place. In addition, the weather was hot. The weather was severe.

A': I'm sure it's all right to tell you this story. One young Issei.....I'm not sure if she had married in Japan or if she had married here.....Her boss was her husband's elder brother. The elder brother said, "I've never seen such useless people as you two are." His younger brother, her husband, was a very nece person. The wife was brilliant and beautiful. What she had been told really got her. She felt she must work hard. She said there was a ditch-digging task done with a shovel. Feeling very aggravated, she worked hard all day long without eating lunch. For two days, she didn't go to eat lunch. Because she was told to work harder.....After having worked for a couple of days, she had a day-off. She couldn't get up after that.

Q: A man?

A': A woman. She had never done ditch-digging. She said she had

a hard time. She must have got used to it.....Later on, I heard from somebody else that she had become a harder worker than a man. What I'd like to say is that even a female Issei worked recklessly. Ordinarily, women can't do that. They aren't strong enough. She was a great woman. Her husband was too good-natured. She never complained about her husband. She was a mature woman. There were such women among the Issei. She felt so resentful that she worked hard without eating food. I can picture the way she was. Anger and tears .....I guess she did so out of vexation.

A: The home-life and social position of the Japanese then were quite different from the present. I can't imagine the life of the Issei in the beginning. The Issei did their best, though we were discriminated against and felt miserable. We did our vest so that our children wouldn't have to experience the same thing.

A': Everything was concerned about that.

Q: That.....

A: The Nisei and the Sansei shouldn't forget about that.

A': They are too easy-going. I'm a little worried about the Sansei.

Q: They look aimless?

A': Compared with other minority groups, the Japanese-Americans don't have a high crime rate.

Q: No, they don't. I talked to a supermarket worker yesterday. He said only a few Japanese or Chinese people wrote a bad

check in a year. Three or four pages of names come out in a day. People write checks that bounce. But only a few Japanese.....

A': Very few.

Q: Although he isn't in charge of it, he takes a look at a list as soon as it's made. He's concerned about it.

A': As long as there is somebody who is concerned, it's all right.

Q: Aha. He said he wasn't particularly good to people, but he took a look at it because he was concerned.

A': Concerned.....He's conscientious.

Q: Right. He feels proud of himself.

A': I'll bet he does. I wonder which race has the highest crime rate.

A: Reverend, you're going to publish a book, collecting these talks.

Q: Yes. We haven't decided how to publish it yet. We've collected quite a few. Thirty or forty people.....I think we can publish the first volume. We have various ideas. For example, combining Mr. Takizawa's and those of another three or four people, we'll publish them as they are. Or, we can compile the portions on their days in Japan from all of the participants. In the second chapter, we can compile the portions on their entry purposes or happenings on the boat. In the third chapter, we can compile the portions on conditions after their arrival. Thus, we can follow a chronological order.

A': Organize each interview?

Q: Or, compile everybody's.....We'll conform to such formalities. We'll keep each one of them. We'll change the names and use different Japanese names. If school teachers and students request us to send them some interviews for their study about the Issei, we'll send them several interviews for reading, or for research. We're hoping that people other than the Japanese such as white people or black people will read the book. It will be useful for them, too. Therefore, we're looking for a big publishing company.

A': A contracting company.....

Q: A contracting company. Our advisor believes that any company will buy it if they read it, for it is extremely interesting.

A: Will it be that interesting?

Q: Yes, it will. Channel 6 on T.V. wants what we have. Not too many materials on the Issei are available. When they left Japan and when they came here.....These are good sources. Moreover, there are few sources of information on what happened on their way, what they ate or what kind of vexing experiences they had.....

A': (?)

Q: Those topics are necessary.

A': I see.

Q: Not only the bones but also the flesh and skin of the talk...

A': It has to be fun reading.

Q: Then.....

A': Rather than fun, it should be interesting.

Q: Right. Human stories are more interesting than any other stories.

A': Yes.

Q: So.....

A': That's a true item of interest.

Q: True. We're doing it that way. If I were working on it full-time, I could make faster progress. My church work takes time. It has been taking so long. If even a little is done, it'll be better than nothing.

A: How many people are working on this?

Q: Over a hundred. We'll like to have another 100.

A': It's hard to compile them.

A: I mean, how many people are in charge?

Q: People in charge.....There are about eight board members and about ten translators. We pay them only modestly. Well.....

INTERVIEW # 3 - SOLO INTERVIEW

Project I.D. No118

NAME: Takizawa, Osuke DATE OF BIRTH: 1886 PLACE OF BIRTH: Nagano-ken
Age: 89 Sex: M Marital Status: M Education: _____

PRE-WAR:
Date of arrival in U.S.: 1906 Age: 20 M.S. S Port of entry: Seattle
Occupation/s: 1. Railroad worker 2. Farmer 3. Salesman
Place of residence: 1. Seattle 2. _____ 3. _____
Religious affiliation: Christian church
Community organizations/activities: _____

EVACUATION:
Name of assembly center: _____
Name of relocation center: Topaz
Dispensation of property: _____ Names of bank/s: _____
Jobs held in camp: 1. Bank teller 2. _____
Jobs held outside of camp: _____
Left camp to go to: Minneapolis, Minnesota

POST-WAR:
Date returned to West Coast: 1951
Address/es: 1. Oakland 2. Sacramento
3. _____
Religious affiliation: Christian church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Takarabe Date: 2/25/75 Place: Sacramento
Translator: Mariko Nagae

NAME: MR. TAKIZAWA

AGE:

BIRTHDATE:

BIRTH PLACE:

WHAT YEAR AND AGE WHEN CAME TO THE U.S.: 1906, age 20

MAJOR OCCUPATION:

RELOCATION CAMP:

MR. TAKIZAWA

Name: MR. TAKIZAWA

Q: When did you come to the U.S.A.?

A: I came to the United States in 1906.

Q: How old were you?

A: I was 20 years old. That time I had to take a physical test for the Japanese army.

Q: What was your purpose of coming to the United States?

A: To study English, however that was not a true reason.

Q: Then, what was a true reason?

A: After I finished high school, I did not know what to do. While I did a teaching aid work, my cousin who was living in the United States sent me a letter, asking me if I want to come to the United States. So I decided to come here. However, in order to come here, I had to have some reason, so I pretend to be a student even though I wanted to make money.

Q: What was happening in Japan when you left?

A: It was 1906, right after Japanese-Russian war. As a result everybody was proud of Japan.

Q: What kind of family you came from?

A: We were in the silk worm business.

Q: Was your family wealthy?

A: Well, my family was in the business of silk worm eggs to process to be a silk worm, then we sent them to the next prefecture to sell it for profit.

Q: Do you have brothers or sisters?

A: I am the second.

Q: Did anybody speak against you coming here?

A: My parents were deceased, so I was free to do anything. I am the first one to come to U.S.A. from my village, so my friends fixed me a lot of Japanese food on my departure, but when I arrived here I found every Japanese food I needed.

Q: What did you feel when you get on a ship?

A: That was the first time I saw the ocean, so.....

Q: What do you remember most about Japan before you left?

A: It's kind of funny. After I came here, I found out more about Japan. Such as respect their nation and loving people as American love Christ. On April 18, 1906, I arrived in Victoria, Canada. I was coming to San Francisco, but it is very difficult to come in because of extremely difficult health examination. So I came to Canada instead. That was very easy to get in. Next morning, they asked me where I am going from here. I said I am going to San Francisco. They told me that S.F. had an earthquake, so I decided to stay in Canada for another year. My brother also came to Canada that year. In Canada, people said there was a lot of jobs that I can earn hundredsof dollars a month, but it was not true, so I by only choice started to work for the railroad company for a year. After that I came to S.F.

Q: What did you do for railroad company?

A: We build a truck for railroad. We, 20 people, slept in one railcar and on railcar became a kitchen. Then we would go to a place where the rail repairs are needed, fixing the rail, in Canada there were a lot of snow so we had to clean-up the snow.

Q: Did you study English?

A: Not at all. I did not have enough English to enter the school since I worked in farm I knew how to do a farming, but did not know English. Noone thought studying English would do any good. However in order to get a permanent visa, I studied a little bit.

Q: Where did you go when you entered U.S.A.?

A: San Francisco.

Q: What wasyour first impression?

A: At that time, American thought Japanese were like slaves. All the men and women worked in a field, even on a Sunday. So white thought Japanese are bad people, saying they are breaking our culture. They sent us a notice not to break our tradition. They thought of us like a cow or horse. The discrimination was gaining much heat.

Q: What did you do for living?

A: I was in an asparagus business. At that time you had to do all the job by hands. That was a very hard work.

Q: When did you marry?

A: I came here in 1906, and I got married in March 5th 1919. My wife's father was living near my home, therefore I got to know my wife. In 1907, my wife came here from

A: Japan, that was a little bit after the earthquake. My wife was in Oakland, and I was in a farm for 12 years. In Goerge island, I became ill, so I went to S.F. hospital, then doctor said, "You should change your job." So I started to work in city, there I met my wife. When I was in hospital, the hopeless patients were put in 4th room (4 pronounce as she in Japanese that mean death). The doctor told me to go to 4th room, but I got well just before I face the she (4). However, after I got well, my doctor told me that when I put you in thd 4th room, the condition of your health was hopeless.

Q: What was it like when you get married?

A: In 1918, Oakland church was build. We used the building for the wedding. However I did not feel like a celebrating, because I did not have any job skill to feed my wife, and did not have enough courage to make my wife happy.

Q: Who proposed first?

A: That was an arranged married. A member of the church arranged for me to meet my wife, when I was 33 years old, so I decided to marry her.

Q: Did you think she is going to be a good wife?

A: Yes, whenever I saw her, I like her more.

Q: Was there dating?

A: Not at all. This was 50 years ago, so everybody was following Japanese tradition. For instance, when we were growing up, if we played with girls even in a card game, we were in big trouble.

Q: How the deflation in 30's affected you?

A: I was not in a business, so I did not hurt too bad. My wife's father was a noodle business, so He had a difficult time. He and I had a hard time recovering the debts. That time, we formed the corporation out of noodle business. I owned stocks and my father-in-law became the president.

Q: What happened to the company?

A: It existed until World War II, when we went to the concentration camp. We rented the company to the Chinese. After I returned from camp, we found out that the Chinese sold all the business. There were many of these kind of problems. Everybody lost everything. My brother acquired education here then went to Japanese college to teach English, then he returned to the U.S.A. We tried to recover the company, but we fail because of all the discrimination. Issei and Japanese-born Americans could not own the company. For people who owned a business, W.W.II was the hardest time.

Q: Would you tell us anything you remember on subject of discrimination?

A: We, Issei, had such fearful time. When I was in the farm, I was receiving checkfor payment. However, I could not cash the check, not even in a bank, because they did not trust Japanese. Therefore I had to go to S.F. bank to cash it. So one day, I took a boat to S.F., and when I was waiting a train in S.F. from the 3rd floor of the

A: building, the big brick was thrown to me by the three whites, and they were laughing!

Q: Are there any other incidents?

A: When I was in farm, the horse became uncontrollable because the whites scared the horse, I almost got under the horse.

Q: Before you went to the relocation camp, were there any order from the U.S. government?

A: There were many rules that strict us, such as none can go out after certain time of the day, and no more than certain miles was permitted for travel.

Q: What was your reaction when you heard about Pearl Harbor?

A: It was a big shock. I wondered what is going to happen to us. Then order came from Government about what you should not to do and prohibit certain activities. For example, when worker come to the factory for work, the inspector checked them by taking a cloth off. And finally ordered us to go to camp without being able to take care of house or other property.

Q: What were the circumstances after the order of relocation?

A: They ordered us not to go out after 6 p.m. and cannot drive any more than certain amount of mileage in day or night. Since we were in Oakland, we went to camp on April 5th. We took spoon and plates and cups, all of which were unbreakable. We took all the cloth we can wear, all other basic necessity things. We took care the house and we went to the camp in Toperts. We stored

A: all the furniture in our church. According to the government, they could take care the house if they leave as it is. But it is sounded very suspicious, so we put all the property in our church. After that we all took a bus to the horse barn in San Martin for pre-camp. It was a terrible, smell so bad. The government moved all the horses out and put us in. All the food we received were very bad. And there were the barb wire all around us.

Q: Did you bring any money when you left?

A: We put some money in the bank, the we took a little money to spend.

Q: In the camp, what was life like?

A: It was just like a prison, guards were on duty all the time. All the foods were provided by the government. We really worried our future, not sure what we could do in future.

Q: What do you remember most in the camp?

A: In camp, everybody was doing separate job, some were cleaning the room and some were cooking for meals. I was asked to do the banking job, so I helped the bank. This way I could have a chance to contract with the central section of the camp by financial means. At that time my son was in the camp. Before that he was attending U.C. Berkeley. He did not want to waste his time in camp, so he applied for the permission to leave the camp and go to the some school in the certain section

A: of the country. Even though U.S. government asked us to join in the army, the Japanese would not volunteer because they were believing in Japanese. Most of them were the KIBEI. One asked me if you think the U.S. is your land or not? I replied with this is not my land but my life is depend on this land so this is my nation. I was born and raised in Japan, even though I have something return to the States. Therefore I stand for half and half. We could not get any information about the war process. And in the camp, everybody was believing in Japan's victory. So everybody ideas were favor for Japanese. One thing I remember most in middle of the discrimination against the Japanese was that when I was out of camp for shopping, I was on line for train to catch, one group of white went over us and step forward to the line and got into the top of the line, they ignored us completely. I was very mad, but there were train conductors who was about 24 years old white. He said to the white group, "Please stay back, all these people were waiting longer than you were." I felt so good. And I appreciated his courage. With this kind of spirits the peace between race is accomplished. Later we received another notice from the government about draft, this time they said it's good for your future and for Japanese to be in the army. As result, many volunteered for Army.

Q: When did you come out from camp?

A: In 1945, just 2 weeks before W.W. II ended.

Q: What did you do after that?

A: Because of no knowledge of English, I could not get job offer. And one day, one friend asked me if I want teach Japanese in school. But I said no because of unusual circumstances. Then I got a job of making picture frame. I worked seven years. I was 58 years old. In 1951 or 1952 I retired and returned to Oakland then again applied for job, but was refused, because of no experience. All the Japanese business were destroyed so I could not get any job from it. So I decided to retire finally. However another friend came to me with a job offer, so I worked for few more years.

Q: When did you become Christian?

A: In 1915 in S.F. by Kodaira. In 1912 when I was in farm business, students came to the field and left the book of Christ. I amazed with the Christian believe, then I become Christian.